

SICK ROOM ALTAR

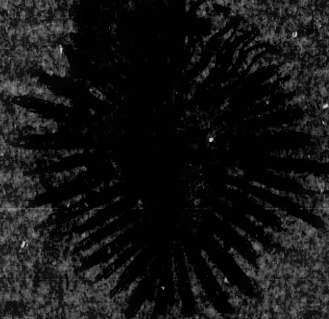
MANUAL

Prayers, Formulas, Instructions
in Administering the
Sacraments.

*And a Complete Course of Instructions in
Prayers in Attending the Sick.*

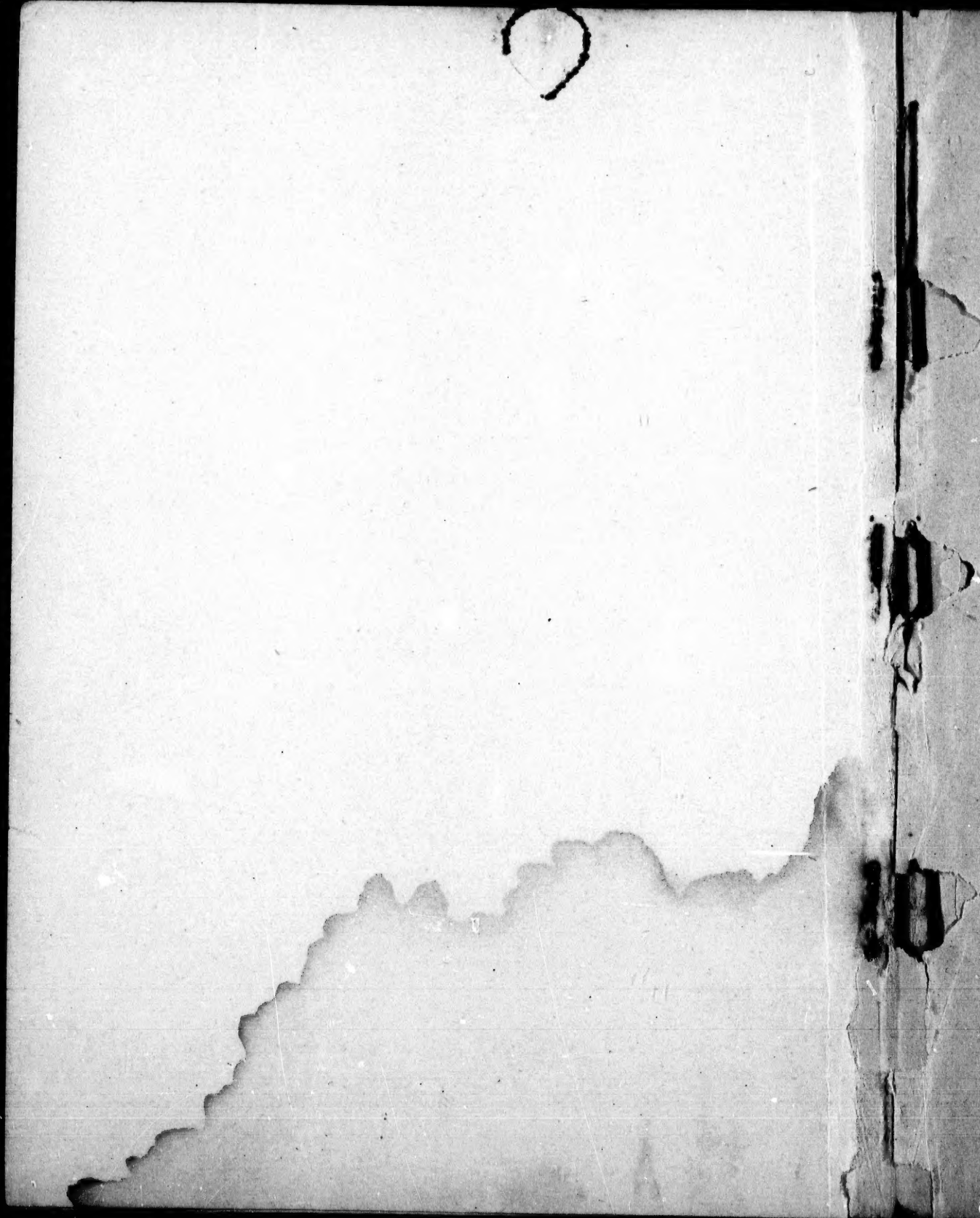
BY REV. H. C. MUMFORD, P.P.

Church of Our Lady of the Sacred Heart,
Vancouver, B.C.



DEDICATED TO THE SACRED HEART

Entered according to Act of Parliament of Canada
in the year 1904, by the Rev. H. C. Mumford, P.P.
at the Department of the Registrar General.



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SICK ROOM ALTAR

~ MANUAL ~

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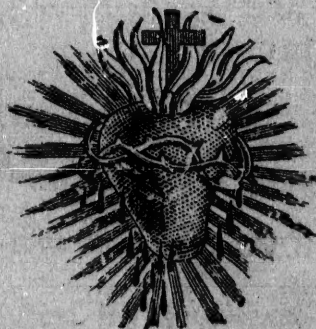
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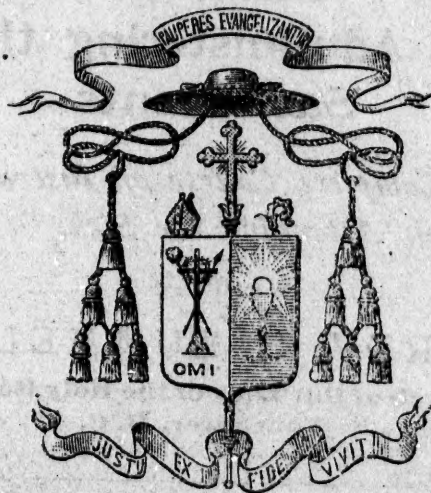
VERY REV. H. EUMMELEN, P.P.

Church of Our Lady of the Holy Rosary,
Vancouver, B. C.



DEDICATED TO THE SACRED HEART.

VANCOUVER, B. C.,
1895.

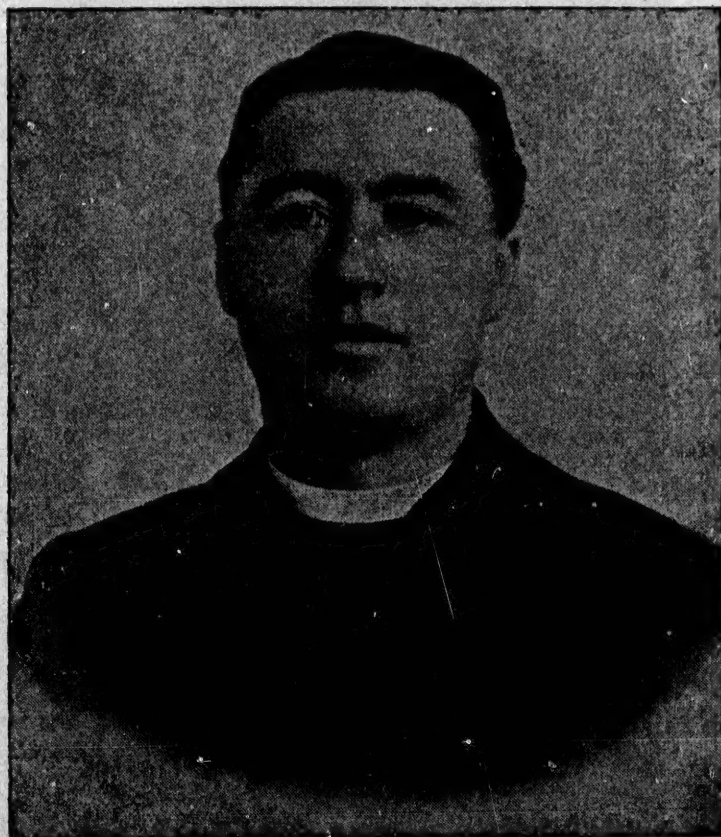


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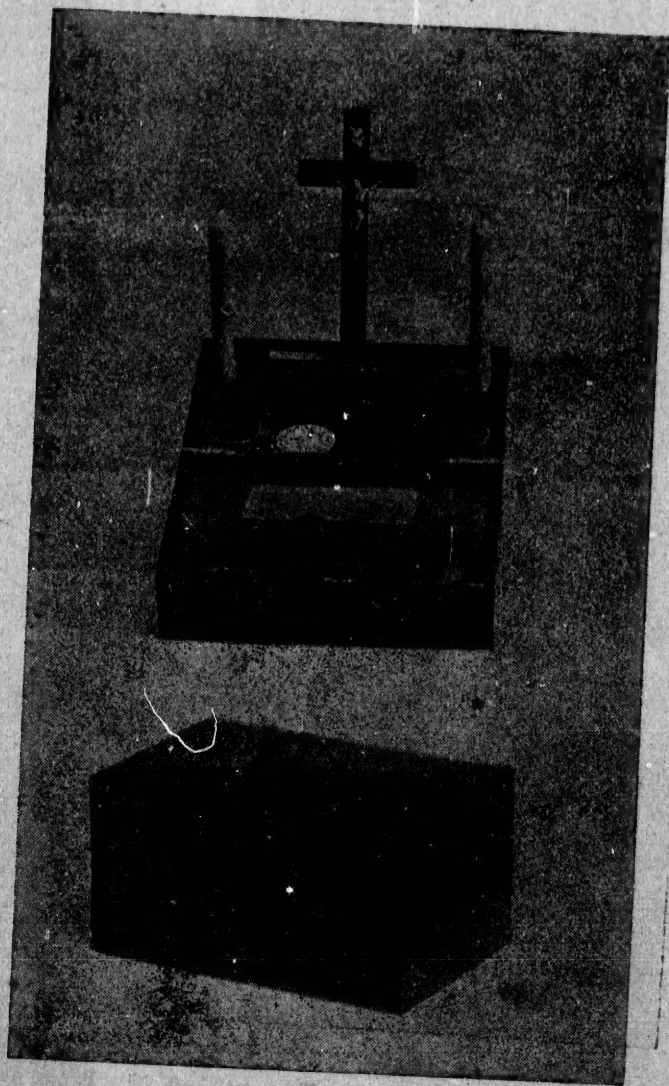
+ Paul Durieu,

Bishop of New Westminster, B. C.

Vancouver, B. C., June 18th, 1895.



Very Rev. H. Eumelen, P. P.



The above is a Cut of Sick Room Altar which was gotten up for the Convenience of Priests and People in Administering the Sacraments in the homes of the sick, and is highly recommended by Bishop and Priests.

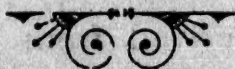
- PREFACE -

IN giving out this little book along with the Catholic Sick Room Altar, I do not intend to place anything new in the field. I have been prompted to do so from the great lack of experience I see people have of attending the sick, and especially of attending the dying.

In this little book and Altar you will find everything necessary, the necessities for administering the last Sacraments to the dying, as well as consolation for the dying and directions for the nurses. In fact it may help you out, and will make it agreeable for the priest to visit your sick room. In the course of my procedure in this book, I shall freely quote from two books—"Consolation of the Afflicted" and "Extreme Unction"—on which, I think, I could not improve if I wished to, according to their purpose. I shall therefore proceed to show the important and essentially practical lessons which are to be derived from the contents of the following chapters, and which are of such interest that we cannot reflect too much on them. I am about to prepare a series of special instructions on the care of the sick, and the means of sanctifying sickness and death; and this not

only for the sick themselves, but also for persons in charge of them.

It is true many books bearing on the same subject are out. I believe, however, that we cannot too often, and in different forms and ways, place them before the eyes of our Catholic people, and my object in compiling it is to get it up in union with my little Catholic Sick-Room Altar, known as Rev. Father Eummelen's Catholic Sick Room Altar, in which everything needed, from candles and crucifix to cotton, etc., except what the priest has to bring himself. Besides, I have so arranged my Catholic Sick Room Altar that it serves as a table and candle-holder; and, in a word, you only need to open it and you will have a little Altar for your sick-room—a thing each and every family should have. I have got up the Altar and all so cheap that even the poorest Catholic family need not be without it. It does not take up much room, and may even serve as an ornament in the family sick room.



THE NURSE.

Since the part I am about to speak of in the following is so very important, I will, with the assistance of O'Malla, state the following in order that you may realize the importance of care in nursing.

A nurse's life is one of sacrifice and of constant self-denial. It embodies, par excellence, all that is noble in life. Her plane is yet above that of the doctor, and approaches that of the priest. The nurse is the good Samaritan of the sick-room. She bears the brunt of the battle with disease, she is the ministering angel by night and by day, whose presence tranquilizes and is balm to the pain-racked body. Her courage, fortitude, gentleness—in a word, ensemble—in the sick-room are inspiring and productive of an indescribable resignation and hope. Physicians know by experience that women are the best nurses. They are of a finer sensitiveness, possessing a delicacy of touch and adaptability for the life that is foreign to men. In consequence of this the male nurse is rapidly becoming obsolete.

The Catholic Sisterhoods, by virtue of the severing of wordly distractions and assuming of holy vows, furnish the attributes necessary to the development of the ideal nurse. When are

added to the qualifications which her vows and community life give her the training which the professional nurse of our modern hospitals receives, the good Sister as a nurse will have reached a degree of perfection unattainable in the secular nurse.

But didactic training is essential to the perfect nurse. She must not be mechanical. It is not enough that she be gentle in demeanor and obedient. She must possess other attributes as well. It is imperative that her mind be cultivated, in order that she may work with intelligence, the didactic training of the schoolroom supplementing work at the bedside. Thus her intellectuality developing, judgment improves, work becomes interesting, and the irksomeness of an otherwise routine life lessened.

The nurse of to-day occupies an unique position in relation to the patient and doctor, the importance of which is nestimable. Her training is of such a character that she is far in advance of her sister twenty years ago. The physician or the surgeon would be helpless without her. She is essential to both. The surgeon finds her services as necessary an adjunct to the success of his operation as anæsthesia. Upon her to an important degree depend his successes or failures. She it is who prepares the patient for the ordeal of the operating table. To her care is intrusted the preliminary details so necessary to success. She sterilizes the instruments, the dressings, the ligatures, the towels and

sponges, and upon the faithfulness with which she carries out the minutest details oftentimes the fate of the patient depends.

Cleanliness akin to godliness is exemplified in this preliminary work. Cleanliness, not of the ordinary kind, but what is known as surgical cleanliness, is necessary. She begins her work with the same scrupulous care as the surgeon. Her finger nails are cleaned and recleaned, her hands and arms scrubbed and immersed in an antiseptic solution, that no lurking germs of suppuration be left upon them to be carried into the wound. She prepares the patient. The field of operation must be scrubbed and rendered aseptic, and a score of details carried out with a religious scrupulousness that the nurse of former times never dreamed of.

The nurse's presence during and after the operation is essential. She is of great assistance during the operation. Her services are not ended with the operation; the patient must be put back to bed. The nurse must be the captain on the bridge. Being on the lookout for danger, she wards off collapse by placing warmth to her patient's body. She is prepared for emergencies and knows what to do and why she does it.

The nurse's importance is not alone confined to aiding the surgeon. Her value to the physician is as great and her services are as necessary to him in pneumonia, in typhoid fever; in all the exanthemata her presence and assistance is essential to a successful issue of the case.

She is the sentinel who sounds the warning note. So much depends upon her. She administers the bath ; she gives the medicines ; she keeps a record of the patient's temperature ; she does the many little things so indispensable to the comfort of the patient, and which go so far towards quick convalescence. All she does is with a system born of her training, and, withal, she is cheerful and forbearing. Her demeanor towards her patient is that of a fond but wise mother. She commands respect and gains the confidence of the patient, and she becomes as a child and is content.



SICKNESS.

Sickness being the forerunner of death, it is proper to commence these instructions by a study of that subject. Have you observed the text of this first lesson ?

What is meant at the point of death ?

But the child just born is also at the point of death ; life being but a lingering death, according to St. Gregory. The Apostle expressed the same thought in a striking manner when he said, "I die daily."

Therefore at every moment of your life you have been at the point of death. Are you not approaching the end ? Properly speaking, sickness is but a warning, a sign, which tells us to prepare well for the end. Learn, then, to lead a holy life that you may die the death of the just. It is precisely that which should be our principal study, preparation for a good death. For this end I will give some very simple rules of conduct which will answer for everyone. They come under two heads :

First—What sick persons should do in order to profit by their sickness, and sanctify it by deriving from it the fruits and blessings which God never fails to grant to those who suffer in a Christian manner.

Second—Of the manner in which persons called upon to take charge of the sick should act.

I. If you are sick, what should you do ?

1st. In the first place, you should be careful to avoid murmuring, remembering that sickness, as well as health, is a gift of God.

You may, however, pray God to take away that bitter chalice from you, saying with Jesus Christ : " Let this chalice pass from me " (Matt. xxvi:39) ; but do not fail to add, like Him : " Nevertheless, not as I will, but as Thou wilt." Then you must avoid despondency, weariness, impatience and, above all, despair. It is a time of temptation. The enemy of souls is there at the bed of the suffering seeking to kill souls by sadness, and to ruin them by despair. Resist him vigorously by faith ; and to triumph the more easily over his efforts, " go against him," as St. Ignatius tells us ; that is to say, inspire your soul with confidence and joy by pious hymns, by the sight of the pure heavens or the flowers of the earth, remembering that if sadness kills, hope enlivens. To avoid all these dangers and faults you must take the means which we point out.

2nd. Pray, without struggling, without effort ; in fine, without scruple ; but by a look, a sigh, a word from the heart, a glance toward heaven or the cross, an act of contrition or of love, above all of submission : " Nevertheless, not as I will, but as Thou wilt." Or you may read pious works, a little at a time, but choice

persons should do? be careful at sick- away Jesus (Matt. Him: wilt." riness, a time here at ubs by Resist h the m," as e your ns, by ers of hope faults out. ut ef- ok, a ward or of eless, may voice

books, oftenest the Bible, the Passion of Jesus Christ, some versicles of the Psalms, Imitation of Christ, or the life of some saint. Or I would also advise you, for the sake of your health, as well as for that of your salvation, to settle your affairs promptly, if you have not done so before you were taken sick. The peace, the calm which results from the accomplishment of this duty will always cause a healthful reaction. I have seen persons who have been cured from the moment they did so. But if this is true as to the arrangement of your temporal affairs, what shall I say of the efficacy of the Sacraments in regard to both your health and your salvation? That they contribute powerfully to both one and the other is a fact proved not only by experience, but a truth of faith. I therefore instruct you to receive no more than three visits from your physician without calling in the father of your soul, and in many cases it would be better to conform to the custom in truly Catholic countries of not calling in the doctor until you have seen the Priest. Then obey them both exactly.

II. Of the manner in which persons, called upon to take charge of the sick, should act.

If you are called upon to be with the sick, it is evident that many things which have been said for them can be applied to you. But, following the method of St. Thomas Aquinas, I will first say in a few words :

1st. That you should avoid impatience,

disgust, useless uneasiness, the eagerness of an indiscreet zeal. It is thus, above all, that patience surely reaches the goal of perfection itself. "And patience hath a perfect work." If you should be obliged to speak when near the sick, let it be in a low voice, in a few words, and always of useful and agreeable things. Beware of fatiguing or, still more, of provoking them. Nothing annoys sick people more than to speak before them in such a manner that they cannot hear what is said. They imagine that you are speaking of them and of the dangerous condition in which they are. If there be real danger avoid speaking of it, even in a low tone, for they often hear much better than you suppose, and your words may trouble, agitate and discourage them.

2nd. How to act. Your charity, faith and love will not fail to point out whatever is necessary. Let us, however, give a little advice. You must carefully see that the most perfect cleanliness exists in the room and around the sick person, and that there be order and silence that the prescriptions and advice of the physician be exactly observed. Anticipate their desires, and endeavor in every way to ease their sufferings. Pray, read, as has been said above; lead the sick person gently and carefully to desire and ask for the aids of religion in good time. What shall I say? in a word, Love! Suffer with him who suffers. Who is weak, and I am not weak (Cor. xi:20), and all will be well. Behold a mother beside her child;

faith tells you it is Jesus Christ. Yes, it is He.
I was sick and you visited me (Matt. xxvi:86).
He will remember it to the last day.

THE SCHOOL OF SORROW.

I sat in the School of Sorrow,
The Master was teaching there :
But my eyes were dim with weeping,
And my heart oppressed with care.

Instead of looking upward,
And seeing His face divine,
So full of tender compassion
For weary hearts like mine,

I only thought of the burden,
The Cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say "Thy will be done,"
And the Master came not near me,
And the leaden hours went on.

At last in despair I lifted
My streaming eyes above,
And I saw the Master watching
With a look of pitying love.

THE LAST SACRAMENTS.

I am now approaching a subject, the gravest and most serious which can find a place in this little book. It is a most important and necessary lesson, and certainly it is that which most directly concerns the glory of God and the salvation of souls. It treats of the last Sacraments, which give strength and consolation to the dying; which assure us of life even at the hour of death. *Ego sum panis vitæ.* "I am the bread of life." Can we believe it? There are, in Christian and Catholic countries, persons so misguided as to presume to imagine that there is danger in alarming the sick person by speaking to him of the necessity of calling in a priest. As if the sight of a priest necessarily announced or could cause death!

I say—I. That there is every hope of the salvation of those who receive in time the august Sacraments of the Viaticum and Extreme Unction.

II. That there is much to be feared for those who do not receive them, or who receive them too late. In a word, these Divine Sacraments are the great consolation of the dying, as well as of those who assist at the death-bed.

First—Those who receive them in time and with good dispositions will certainly obtain life ; they will die in peace and love. This grace is secured to them. First, by a good confession made with clearness, with sincerity, and with contrition. Then delusion is no longer possible; there are no longer any ties which retain the soul in sin. All are broken—they feel God so near them. The first absolution is full of sweetness, but the last is still more consoling, and the heart breathes freely and in peace.

Second—But it is especially strength, the fruit of Extreme Unction, and love, the fruit of Communion as a Viaticum, which secure the happiness of this faithful soul. Thus fortified for the last contest, it can defy all the powers of hell ; and its hope, uplifted by the visit and possession of Jesus Christ its Saviour, makes it feel in its joy a foretaste of heaven. It loves too much to fear Him who awaits and calls it to its Saviour Jesus ! the same God who has given Himself to it and who lies within it. Oh, courage and confidence, child of God, good and faithful servant ! You suffer, but everything consoles and reassures you : the prayers of the Church, so touching at this time ; the words of the priest, the father of your soul, and the sight of the Cross ! That happy calm, the soul's sweet joy, often causes a powerful reaction which restores health and life. We have so many examples of this kind. Oh ! if the time is come, the last hour arrived, you will leave the earth

without regret ; you will fall asleep calmly in the peace of God, and you will ascend to heaven, smiling at your brethren and friends, who are consoled by this sight of the death of the just.

III. But if these powerful aids of religion are not received in time, what danger for those who die, what responsibility for those who are left, for those who mourn ! And, indeed, if a priest be not called in, it could only be, as regards the sick person, by his unbelief, indifference, etc., human respect, or culpable negligence, or by his ignorance of the state in which he is in. Let us not speak of those unbelievers, those indifferentists, those cowardly and senseless slaves, unworthy soldiers of Jesus Christ.

EXHORTATION BEFORE COMMUNION OF THE SICK.

The duty which you are now going to perform claims all your attention and devotion. He who has reduced you to this state of infirmity is come to strengthen you in your sufferings, and enable you to bear them with such dispositions as will render them highly conducive to your eternal welfare. He who is the Author of life and death condescends to visit you in your sickness and to furnish you with those celestial remedies which will invigorate your soul and fill you with joy under the most trying evils you may have to experience. What a source of con-

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solation for the Christian, to receive from the Son of God this pledge of His goodness and love! It is true He is a God of infinite justice, who will render to every one according to his deeds; a God of infinite perfection, who views with horror the least stain of sin. But His mercies are above all his works, and He assures us that, whatever burdens may oppress us, we shall always find relief and refreshment in His boundless charity. "Come to me all you that labor and are heavy laden and I will refresh you." "I am the living bread, that came down from heaven; if any man eat of this bread, he shall live forever. He that eateth My flesh and drinketh My blood abideth in Me, and I in him, and I will raise him up at the last day." Welcome Him, therefore, to your bosom with those sentiments of faith, humility, confidence and love, which will prepare your soul for the abundant reception of His graces. You will receive that same Divine Saviour, who was crucified on Mount Calvary for the sins of the world; who ascended into heaven, and is now seated at the right hand of God. Humble yourself in the presence of His incomprehensible majesty, exclaiming, in the words of the Psalmist, "What is man, O Lord! that Thou art mindful of him, or the son of man, that Thou visitest him?" While you acknowledge your unworthiness that He should enter under your roof, let your heart expand at the contemplation of His greatness; ardently desiring to be united to Him, and to

make Him the only object of your affections for time and eternity.

PRAYER BEFORE COMMUNION.

O, my Jesus, I firmly believe all that Thou hast revealed and teachest by Thy infallible Church; especially that Thou art really present in the most holy Sacrament (with the same body that was torn with scourges, crowned with thorns, pierced with nails and fastened to the cross, and which is now glorious in heaven, enthroned at the right hand of the Father). I believe this because Thou, the infallible truth, hast said so.

O, my Jesus, I hope in Thee; I hope to receive from Thee, in virtue of this most holy Sacrament, eternal happiness and all things necessary for obtaining it, because Thou, Almighty and All Merciful God, hast promised it. Thou hast declared: "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day.

O, my Jesus, I love Thee with my whole heart and above all things, because Thou art most deserving of all my love. My Saviour and Redeemer! I would that I could love Thee with the burning love of Thy most holy Mother, and of all the Angels and Saints!

O, my Jesus, I am sorry for all the sins of my whole life, because by them I have offended

Thee, my good God, whom I now love above all things. Have mercy on me, O God, according to Thy great mercy.

O my Jesus, I adore Thee in this most holy Sacrament, as my Lord and my God, as my Redeemer and my Saviour.

O my Jesus, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed.

O my Jesus, my soul longs and sighs after Thee. Come, then, my Jesus, do not disdain to enter my sinful soul, which Thou hast redeemed by Thy most precious blood and most bitter death.

Holy Mother Mary, help me, I beseech thee, to prepare for thy Divine Son a worthy habitation in my heart.

May the body of our Lord Jesus Christ preserve my soul to life everlasting! Amen.

O most loving Lord Jesus Christ, I beseech Thee, by all the love of Thy sweetest heart, that Thou wouldst vouchsafe to offer for me all that perfection wherewith Thou didst stand arrayed in the presence of God the Father when Thou didst ascend on high to enter into Thy glory; and through Thy sinless and unspotted manhood to render my polluted soul pure and free from every sin, and through Thy most glorious Divinity to endow and adorn it with every virtue, and through the virtue of that love which has forever

united Thy supreme Divinity to Thine immaculate humanity, to furnish it befittingly with Thy best gifts. Amen.

Hail, thou quickening gem of divine honor. Hail, unwithering flower of human dignity, thou most loving Jesus. I salute and embrace Thee with all the joy and delight of Thy Divinity and with all the affections of mankind, and I commend myself to the sweetest wound of Thy Sacred Heart. Amen.

O most sweet and loving Jesus, I, the most unworthy of Thy creatures, propose now to receive the most holy Sacrament of Thy body and blood as the most effectual remedy for all my miseries of body and soul ; with most certain confidence, and with most steadfast faith that I shall thus not only obtain the supply of all my needs, but also most perfectly please Thy Supreme Majesty and all the inhabitants of heaven. But O Thou Supreme and Ineffable Majesty, before whose face the heavens are not clean and its strong pillars tremble, how shall I, a vile worm of the earth, a very sink of all most loathsome corruption and misery, dare to receive Thee, who art the fountain and source of all purity, into my polluted heart ? How shall I presume to receive Thee into a heart all set round with briers and thorns, reeking with the foul vapors of carnal and worldly lusts ? Wherefore, O Thou most compassionate lover of my soul, I blush exceedingly and am confounded before Thee, and quake with fear lest I should

outrage Thee by receiving Thee into an abode so foul, so unworthy of Thy majesty. But O Most Merciful Jesus, who hast said with Thy gracious lips that they that are whole need not the physician, but they that are sick ; who didst invite the blind and the lame, the poor and the needy, to Thy supper, behold, as one of them, yea as the poorest and most wretched of them all, I will draw near to Thy most sacred feast of Thy body and blood, not in presumption, but with lowly confidence.

O most loving Jesus, I embrace Thee with the profoundest love of my heart ; and in union with all the love of the prayers which ever flowed forth from Thy sweetest lips, I beseech Thee that Thou wouldst deign to turn aside into the mean and wretched inn of my heart.

Behold, O Lord, I, a vile sinner, poor and guilty and unworthy, come unto Thee, the overflowing abyss of compassion, that I may be washed from every stain and filled with every grace.

O most sweet Virgin Mary, mother of God and my mother, lend me, I beseech thee, thy immaculate heart to receive my Jesus, that so I may receive Him by thee, by whom the world received Him.

RULES IN CASE OF VOMITING.

What is to be done in case a person is vomiting before receiving holy communion ?

Communion should not be given, at least not before some six hours have elapsed since the last spell of vomiting.

Does coughing prevent from receiving communion ?

No; because the sputa expelled by the cough do not come from the stomach, but from the lungs and windpipe.

What should a person do in order to avoid vomiting after communion ?

The patient should keep very quiet, and should not take any drink, or, if necessary, only a very small quantity. The best drink is cool, fresh water ; ice water is better still. Ice is a very good means to lessen the vomiting. Swallow bits of ice—this gives the best relief in such cases.

When is the Sacred Host presumed to be completely digested ?

In half an hour after communion the species are no more regarded as existing.

What should be done if a person vomits after communion and the priest is gone ?

If some particles of the Host are visible, they must be taken up with a spoon and pre-

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served and given to the priest ; but if the particles cannot be recognized, take up the whole and bury it.

Must the patient be fasting ?

No. Communion may be given to patients not fasting, if the disease be of a fatal nature and directly endangering life. Such patients may receive repeatedly, though not fasting, as long as the danger lasts.

Should the patient be fasting if he can easily do so ?

Yes, if he can do so without notable danger to his state of health. But in this matter no place must be given to over-scrupulousness.

What should be done in case a person is not dangerously sick, but cannot fast and wishes to make his Easter duty ?

Such persons are allowed to receive communion soon after midnight.

COMMUNION OF THE SICK.

On entering the sick room, the Priest says :
Peace be to this house.

A. And to all that dwell therein.

Then setting down the pix with the Blessed Sacrament upon the Catholic Sick Room Altar,

he takes the holy water and sprinkles the sick person, the room, and all present, saying :

Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed ; Thou shalt wash me, and I shall be made whiter than snow.

P. Have mercy on me, O God, according to Thy great mercy.

P. Glory be to the Father, etc.

Thou shalt sprinkle me, etc.

P. Our help is in the name of the Lord.

A. Who made heaven and earth.

P. O Lord, hear my prayer.

A. And let my cry come unto Thee.

P. The Lord be with you.

A. And with thy spirit.

Prayer said by the Priest before hearing confession of the sick person :

Let us Pray.

Hear us, O Holy Lord, Almighty Father, Everlasting God ! graciously hear us, and vouchsafe to send Thy holy angel from heaven to guard, to cherish, protect, visit and defend all that dwell in this habitation, through Christ our Lord. Amen.

After this prayer the Priest hears the confession of the sick person. All retire to another room. After confession, the sick person or some other says :

The Confittor.

I confess to Almighty God, to Blessed Mary, ever Virgin, to blessed Michael the Archangel,

to blessed John the Baptist, to the holy Apostles, Peter and Paul; to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary, ever Virgin; the Blessed Michael the Archangel, the Blessed John the Baptist, the holy Apostles, Peter and Paul, and all the Saints, and you, Father, to pray to our Lord God for me.

P. May Almighty God be merciful unto you, forgive you your sins, and bring you to life everlasting.

A. Amen.

DE COMMUNIONE INFIRMORUM.

Sacerdos ingrediens locum ubi jacet infirmus, dicat: Pax huic domui. R. Et omnibus habitantibus in ea. Tum Depositum Sacramentum super mensa, supposito corporali, genuflexus adorat, omnibus in genua procumbentibus; et mox accepta aqua benedicta, aspergit infirmum, et cubiculum, dicens antiphonam: Asperges me Domine hyssopo, et mundabor: lavabis me, et super nivem dealbabor: et primum. V. Psalmi, Miserere mei Deus, cum Gloria Patri. Sicut erat, etc. Deinde repetitur Antiph. Asperges me, etc. Postea:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

His dictis, accedat ad infirmum, ut cognoscat num sit bene dispositus ad suscipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat, atque absolvat: quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat. Postea, facta de more confessione generali, sive ab infirmo, sive ejus nomine ab alio, Sacerdos dicit: Misereatur, etc. Indulgentiam, etc.

Deinde facta genuflexione, accipit Sacramentum de vascula, atque illud elevans ostendit infirmo dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, et more solito ter dicat: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. Et infirmus simul cum Sacerdote dicat eadem verba, saltem semel, submissa voce; tum Sacerdos dans infirmo

Eucharistiam, dicat: Accipe, frater (vel soror), Viaticum corporis Domini nostri Jesu Christi, que te custodiat ab hoste maligno,— et perducatur in vitam æternam. Amen.

Si vero Communio non datur per modum Viatici, dicat more ordinario: Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

Quod si mors immineat, et periculum sit in mora, tunc dicto Misereatur, etc., prædictus precibus, vel ex parte omissis, ei statim Viaticum præbeatur.

Postea, Sacerdos abluat digitos, nihil dicens; et infirmo detur absolutio. Deinde dicat. V. Dominus vobiscum. R. Et cum spiritu tuo.

OREMUS.

Domine sancte, Pater omnipotens, æterne Deus, te fideliter deprecamur, ut accipienti fratri nostro (vel sorori nostræ) sancrosanctum Corpus Domini nostri Jesu Christi Filii tui, tam corpori, quam animæ prosit ad remedium sempiternum: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Si sumpta fuerit unam tantum particula consecrata, tunc ea infirmo administrata, Sacerdos prædictis precibus recitatis, eum manu benedicit, et una cum aliis privato habitu, extinctis

luminibus, latente pyxide, ad ecclesiam, vel domum quisque suam revertatur.

NOTA. *Formula ad impertiendam indulgentiam plenarium in articulo mortis, ad calcem in Appendice reperietur.*

AFTER COMMUNION.

Endeavor, my dear friend, to set to profit the precious moments, during which the Lord of heaven and earth will deign to abide corporally within you. You possess Him who created you, who redeemed you, and who has destined you to a glorious immortality. What blessings may you not expect to receive from Him, after this signal testimony of his incomprehensible love! Give vent, therefore, to the liveliest emotions of gratitude for the incomparable favor which He has bestowed upon you; and, while you invite all creatures to join you in praise and thanksgiving, entreat Him to remain with you forever, to protect you against all your spiritual enemies, to grant you those sentiments of resignation to His holy will, that spirit of penance and disengagement from the things of this life, which will render your sufferings meritorious, and inspire you with confidence, at any moment He may call upon you to leave this world. What have you to fear, with this heavenly protector at your side? Under His guidance, you may truly say, in the words of the royal Prophet: "Though I should walk in the midst of the shadow of death, I will

domum quisque fear no evil, for thou art with me." Let this be
the subject of your reflections, and it will prove
indulgentiam source of great consolation during life, as well
in Appendice as at the hour of death.

PRAYERS AFTER COMMUNION.

I have found Him whom my soul loveth ; I
will hold Him fast and never let Him go.

et to profit the Lord of the
e corporally thanks for having deigned to come to me, a poor
created you, sinner. I praise and adore Thee, and with heart-
ined you to felt love I offer Thee a thousand welcomes.

ssings may O Jesus, I give Thee my heart for evermore.
a, after this will love Thee forever and ever. Nothing
sible love ! shall ever separate me from Thy love, neither
emotions of tribulation nor distress, neither want nor suffer-
which He ng, neither life nor death.

you invite O Jesus, I live for Thee. My Jesus, I will
thanksgiv- die for Thee. My Jesus, I am Thine in life and
forever, to death.
enemies, to

tion to His
disengage-
h will ren-
nspire you
may call
have you
your side?
ay, in the
I should
ath, I will

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water out of the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me :

Hide me within Thy wounds ;

Suffer me not to be separated from Thee ;

Defend me from the wicked enemy ;
At the hour of my death call me,
And bid me come to Thee,
That with Thy saints I may praise Thee,
For all eternity. Amen.

O holy Mother Mary, thou who stood under
the cross of thy dying Son, obtain for me grace
of perseverance. Pray for me now, and especially
at the hour of my death.

Sweet Heart of Jesus, be my love.

Sweet Heart of Mary, be my salvation.

St. Joseph, friend of the Sacred Heart; pray
for us.

O most compassionate Jesus, Thou alone
art our salvation, our life, and our resurrection.
We implore Thee, therefore, do not forsake us
in our needs and afflictions, but by the agony of
Thy most Sacred Heart, and by the sorrows of
Thy immaculate Mother, succor Thy servants
whom Thou hast redeemed by Thy most precious
blood.

O Jesus, my Saviour and my God, by Thy
Sacred Heart, by the most pure heart of Thy
blessed Mother, by all that is most pleasing to
Thee, in heaven and on earth, I beg and entreat
of Thee to grant me perseverance. Amen.

I embrace Thee, my Jesus, and receive the
full joy of my love. I possess Thee, thou treasure
of my heart, in whom I possess all things. I
implore Thee, let my soul feel the power of Thy
presence; let it taste how sweet Thou art, O my

my ;
Lord, that, led captive by Thy love, it may seek
none else besides Thee, nor love any else but
for Thy sake. Thou art my King; forget not my
tribulation and my need. Thou art my Judge ;
pardon me and be merciful to my sins. Thou art
my physician, heal all my infirmities. Thou art
the spouse of my soul, betroth me to Thyself
for evermore. Thou art my leader and my de-
fender, place me at Thy side, and then I care
not who lifteth his hand against me.

Thou hast offered Thyself a victim for me,
and I will sacrifice to Thee a sacrifice of praise.
Thou art my Redeemer; redeem my soul from
the power of hell, and preserve me. Thou art
my God and my all; for what have I in heaven
but Thee, and besides Thee what do I desire
upon earth? Thou, O my God, art my portion
forever.

EXHORTATION BEFORE EXTREME UNCTION.

Our Divine Saviour has been pleased, in
His infinite goodness, to institute, besides the
holy communion, another sacrament for the
spiritual and corporal benefit of those who are
dangerously ill. It is that of Extreme Unction,
which is clearly pointed out in these words of
St. James : " Is any man sick among you ? Let
him bring in the priests of the Church, and let

them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man, and if he be in sins, they shall be forgiven him." To receive the graces prepared for you in this heavenly institution, be heartily sorry for having offended God, who has provided you with so great a comfort in your present state of infirmity. Every portion of your being calls for a support at this moment. Your body and soul are equally in need of the heavenly physician: the one is reduced to an extreme weakness by the violence of disease, the other has become languid and depressed; and, in this state of dejection, you are more than ever exposed to the assaults of your spiritual enemy. To supply these urgent wants is the object of Extreme Unction. It will banish from you the enemy of salvation, and afford you an easy triumph over his wicked suggestions; if it be expedient for your spiritual welfare, it will diminish your pains and restore you to health; it will obtain for you the remission of your sins; in a word, it will enable you to persevere to the end, and secure to you the happiness of a good death. Cast your eyes, then, upon the Cross (here show the Crucifix), the image of your crucified Redeemer; enter into the sentiments with which He suffered for the sins of the world; endure your illness with patience and resignation to the will of God, as a perance justly due your offences; and, while I apply this sacred unction to your eyes, your ears, and your other

senses, implore, with a contrite and humble heart, the forgiveness of all those sins which, through any of these avenues, may have made their way into your soul.

PRAYERS DURING EXTREME UNCTION.

My ears have been open to detraction, profanity, and unprofitable discourses; let me now give ear to Thy word, to Thy commandments, to Thy calls, and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; now let my heart and prayers ascend like incense in Thy sight, and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting; now let its whole business be to cry for mercy; and pardon me, dear Jesus, all the sins which I have committed by words, or by excess in eating or drinking.

My hands have been full of evil; they have wrought many follies, injurious to myself and to my neighbor; now let them be lifted up to heaven, in testimony of a penitent heart; and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of

Thy commandments; and forgive me, O Lord all the sins which I have committed by my disordered steps.

By this holy anointing, and the power of Thy grace, O God, forgive me all my sins, and convert my heart wholly to Thee, that I may cheerfully submit to death, in punishment of my offence, and so enter into Thy eternal rest. Amen.

ORDO MINISTRANDI SACRAMENTUM
EXTREMÆ UNCTIONIS.

Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum dicit: Pax hnic domui.

R. Et omnibus habitantibus in ea.

Deinde deposito Oleo super mensam, superpelliceo stolaque violacea indutus, ægroto crucem pie deosculandam porrigit: mox in madum crucis eum aqua benedicta, et cubiculum et circumstantes aspergit, dicens antiphonam: Asperges, etc., 106. Quod si ægrotus voluerit confiteri, audiat illum, et absolvat. Deinde piis verbis illum consoletur, et de hujus Sacramenti vi atque efficacia, si tempus ferat, breviter admoneat; et quantum opus sit, ejus animam confirmet, et in spem erigat vitæ æternæ.

Postea dicat:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominis vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Introeat, Domine Jesu Christe, domum hanc sub nostræ humilitatus ingressu, æterna felicitas, divina prosperitas, serena lætitia, charitas fructuosa, sanitas sempiterna: effugiat ex hoc loco accessus dæmonum; adsint Angeli pacis, domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum; et benedic + nostræ conversationi; sanctifica nostræ humilitatis ingressum, qui sanctus et qui pius es, et permanes cum Pater et Spiritu sancto in sæcula sæculorum. Amen.

Oremus, et deprecemur Dominum nostrum Jesum Christum, ut benedicendo benedicat + hoc tabernaculum, et omnes habitantes in eo, et det eis Angelum bonum custodem, et faciat eos sibi servire ad considerandum mirabilia de lege sua: avertat ab eis omnes contrarias potestates; eripiat eos ab omni formidine, et ab omni perturbatione, ac sanos in hoc tabernaculo custodire dignetur. Qui cum Patre et Spiritu sancto vivit et regnat Deus in sæcula sæculorum. Amen.

ne Domini.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Quæ Orationes, si tempus non patiat, ex parte, vel in totum poterunt omitti. Tum de more facta confessione generali, latino vel vulgari sermone, Sacerdos dicat: Misereatur tui, etc. Indulgentiam, etc.

Antequam Sacerdos incipiat ungere infirmum moneat adstantes ut pro illo orent; et ubi commodum fuerit, pro loco et tempore, et adstantium numero vel qualitate, recitent septem Psalmos Pœnitentiales cum Litanis, vel alias preces, dum ipse Unctionis Sacramentum administrat. Mox dicat:

In nomine Patris +, et Filii +, et Spiritus + sancti, extinguatur in te omnis virtus diaboli per impositionem manuum nostrarum, et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul Sanctorum. Amen.

Deinde intincto pollice in Oleo sancto, in modum Crucis ungit infirmum in partibus hic subscriptis, aptando proprio loco verba formæ in hunc modum:

AD OCULOS.

Per istam sanctam unctionem +, et suam
piissimam misericordiam, indulgeat tibi Dominus
quidquid per visum deliquisti. Amen.

*Minister vero, si est in sacris, vel ipsemet
sacerdos, post quamlibet unctionem, tergat loca
puncta novo globulo bombacii, vel rei similis, cumque
in vase mundo reponat, et ad ecclesiam postea deferat,
comburat, cineresque projiciat in Sacrarium.*

AD AURES.

Per istam sanctam unctionem +, et suam
piissimam misericordiam, indulgeat tibi Dominus
quidquid per auditum deliquisti. Amen.

AD NARES.

Per istam sanctam unctionem +, et suam
piissimam misericordiam, indulgeat tibi Dominus
quidquid per odoratum deliquisti. Amen.

AD OS, COMPRESSIS LABIIS.

Per istam sanctam unctionem +, et suam
piissimam misericordiam, indulgeat tibi Dominus
quidquid per gustum et locutionem deliquisti.
Amen.

AD MANUS.

Per istam sanctam unctionem +, et suam
piissimam misericordiam, indulgeat tibi Dominus
quidquid per tactum deliquisti. Amen.

Et adverte quod Sacerdotibus manus non inunguntur interius, sed exterius.

AD PEDES.

Per istam sanctam unctionem +, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gressum deliquisti. Amen.

**AD LUMBOS SIVE RENES.*

Per istam sanctam unctionem +, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per lumborum delectationem deliquisti. Amen.

Hæc autem unctio ad lumbos omittitur semper in feminis, et etiam in viris, qui ob infirmitatem vix, aut sine pericule moveri non possunt.

Quibus omnibus peractis, Sacerdos dicit: Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, etc.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eum.

V. Esto ei, Domine, turris fortitudinis.

**NOTA. Usis invaluit in his Provinciis istam unctionem, etiam in viris, semper omittendi.*

R. A facie inimici.

V. Nihil proficiat inimicus in eo.

R. Et filius iniquitas non apponat nocere ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominis vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Deus, qui per Apostolum tuum Jacobum locutus es: Infirmatur quis in vobis? inducat Presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei salvabit infirmum, et alleviabit eum Dominus: et si in peccatis sit, remittentur ei: cura, quæsumus, Redemptor noster, gratia sancti Spiritus, languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

OREMUS.

Respice, quæsumus, Domine, famulum tuum *N.* in infirmitate sui corporis fatiscentem, et animam refove, quam creasti; ut castigationibus emendatus, se tua sentiat medicina salvatum. Per Christum Dominum nostrum. Amen.

OREMUS.

Domine sancte, Pater omnipotens, æterne Deus, qui benedictionis tuæ gratiam ægris infundendo corporibus, facturam tuam multiplici pietate custodis; ad invocationem tui nominis benignus assiste, ut famulum tuum ab ægitudine liberatum, et sanitate donatum, dextera tua erigas, virtute confirmes, potestate tuearis, atque Ecclesiæ tuæ sanctæ, cum omni desiderata prosperitate, restituas. Per Christum Dominum nostrum. Amen.

Ad extremum, pro personæ qualitate, salutaria monita breviter præbere poterit, quibus infirmus ad moriendum in Domino confirmetur, et ad fugandas dæmonum tentationes roboretur.

Deniquæ aquam benedictam, et crucem, nisi aliam habeat, coram eo relinquat, ut illam frequenter aspiciat; et pro sua devotione osculetur et amplectatur.

*Admoneat etiam domesticos et ministros infirmi, ut si morbus ingravescat, vel infirmus incipiat agonizare, statim ipsum Sacerdotem accersant, ut morientem adjuvet, ejusque animam Deo commendet: sed si mors immineat priusquam discedat, Sacerdos animam Deo rite commendabit.**

** Juxta præscriptum et mentem Ritualis Romani, sedulus sit pastor animarum in visitandis infirmis et agonizantibus, etiam postquam ultima receperunt sacramenta, et illos exhortetur, consoletur, adjuvet; et elicit ab iis, si possint, novo confessionis et contritionis actu, nova identidem donet absolutione. (Concilii Baltim. Prov. V. decret II.)*

EXHORTATION AFTER EXTREME UNCTION.

Now that you have been fortified by this sacred rite, return thanks to God for the spiritual helps which He has afforded you in your sickness. Let your thoughts be fixed on His infinite mercy and your eternal welfare. Considering yourself entirely disengaged from the world, look forward with a tranquil mind to the result of your illness. Raise your heart frequently to God, and, whatever may be His holy will in your regard, be prepared to submit to it with sentiments of perfect resignation. Should your mind be disturbed by the thought of death, remember that God is not only your judge, but a tender father, whose love for you is infinite, and should awaken the most lively confidence in His mercy. To obtain the gift of final perseverance, set to profit every moment that is left you, and make frequent acts of faith, hope, love, and contrition for your sins, pronouncing occasionally the holy names of Jesus and Mary, and imploring her intercession, with that of all the Saints and Angels. Adore the dispensations of Providence, and with the same conformity to its wise decrees that our Saviour manifested in the Garden of Olives, say in union with Him: "Father, not my will, but Thine be done," or with the Psalmist: "Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it! and

Thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord, unto length of days."

PRAYER AFTER EXTREME UNCTION.

Most merciful Jesus, I have now received this Sacred Unction, which Thou didst institute for the consolation and benefit of the sick. I thank Thee for this powerful remedy of my soul and my body. Enable me to enjoy the full benefits of this holy Sacrament, upon which I place my hope and confidence. Amen.

THE LAST SIGHS OF THE DYING.

I die in the Holy Roman Catholic Faith!
I believe all the Holy Church believes!
O my God, I believe in Thee!
O my God, I hope in Thee!
O my God, I love Thee above all Things!
O God, make haste to help me!
My God, my hope, my all!
O Jesus, into Thy hands I commend my spirit.
O Jesus, be my Saviour and my deliverer!
Jesus, I wish to die, that I may expiate my sins.
Jesus, I wish to die, because Thou hast died for me.
Jesus, I wish to die, that I may see Thee and love Thee eternally.

O Lord Jesus, in Thee have I trusted; let me never be confounded.

O Mary, show thyself a mother to me!

O Mary, pray for me now in the hour of my death!

O clement, O pious, O sweet Virgin Mary!

Jesus, Mary, Joseph, be always in my heart.

Jesus, Mary, Joseph, be always in my thoughts.

Jesus, Mary, Joseph, be always on my tongue.

Jesus, Mary, Joseph, my last thought, my last sigh.

Jesus, Mary, Joseph, I live for you.

Jesus, Mary, Joseph, I die for you.

Jesus, I believe in Thee. Jesus, I hope in Thee.

Jesus, I love Thee above all things!

Jesus, be merciful to me a poor sinner!

Jesus, into Thy hands I commend my spirit!

EXHORTATION BEFORE THE LAST BLESSING *in Articulo Mortis.*

By the goodness of God, my dear friend, you have already received the Sacraments, which were intended to strengthen your soul and arm you, in your last conflict, in your journey to eternity. However, that nothing may be wanting to animate your confidence, I will now impart to you, by virtue of the faculty which I have

received from the Holy See, the Apostolical benediction of his Holiness, with a plenary indulgence for the full discharge of whatever debts of sin may yet stand against you, and retard your entrance into heaven. Raise your heart to God by a lively faith in the merits of our Lord and Saviour Jesus Christ, who died for your salvation ; and with an entire confidence in His mercy and goodness, offer yourself to Him without reserve, to love Him for all eternity ; beg of Him, by an act of sincere contrition, to pardon all your sins ; accept the penance of death as a punishment due to your offences, and trust in His divine mercy that He will now release you from all your sins, and, at the hour of your death, will receive you into the mansions of eternal rest. This will be your happiness, if perfectly disengaging your heart from the things of this world, you long with the Apostle "to be dissolved, and to be with Christ." Looking upon this earth, therefore, as a land of exile, let your thoughts and your sighs be directed to that heavenly country for which you have been created ; at one moment exclaiming with the Psalmist : "Who will give me wings like a dove, and I will fly and be at rest ?" at another, anticipating with joy the blissful scenes of that Jerusalem above, where all tears shall be wiped from your eyes, where death shall be no more, where you will live forever, in the secure possession of that happiness which the eye hath not seen, nor ear heard, nor the heart of man hath ever conceived.

FORMULA.

AD IMPERTIENDAM INDULGENTIAM PLENARIAM IN ARTICULO MORTIS.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Ant. Ne reminiscaris, Domine, delicta famuli tui (*vel* ancillæ tuæ), neque vindictam sumas de peccatis ejus.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, etc.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Salvum fac servum tuum (*vel* ancillam tuam, *et sic deinceps*).

R. Deus meus, sperantem in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem, atque sperantem: secundum multitudinem miserationum tuarum respice propitius famulum tuum *N.*, quem tibi vera fides et spes christiana commendant. Visita

eum in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem, et veniam clementer indulge; ut ejus anima in hora exitus sui te judicem propitiatum inveniatur, et in sanguine ejusdem Filii tui ab omni macula abluta transire ad vitam mereatur perpetuam. Per eundem Christum Dominum nostrum.

R. Amen.

Tum dicto ab uno ex Clericis adstantibus, Confiteor, Sacerdos dicat: Misereatur, etc. Deinde:

Dominus noster Jesus Christus, Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismo recepisti; et ego facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, in nomine Patris +, et Filii, et Spiritus sancti.

Per sacrosancta humanæ reparationis mysteria, remittat tibi omnipotens Deus omnes præsentis et futuræ vitæ pœnas, Paradisi portas aperiat, et ad gaudia æterna perducatur. Amen.

Benedicat te omni, ens Deus, Pater +, et Filius, et Spiritus sanctus. Amen.

Si vero infirmus sit admodum morti proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum tempus suppetat, statim Sacerdos benedictionem ei impertiatur, dicens: Dominus noster, etc.

RECOMMENDATION OF A SOUL DEPARTING.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary, pray for him [her].

All ye holy Angels and Archangels, pray
for him [her].

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All ye holy bishops and confessors,

St. Benedict,

St. Francis,

Pray for him [her]

All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,

Pray for
him [her]

All ye saints of God, make intercession for
him [her].

Be merciful, spare him [her], O Lord !

Be merciful, deliver him [her], O Lord !

Be merciful, receive him [her], O Lord !

From Thy anger, deliver him [her], O Lord !

From the danger of death, deliver him [her],

O Lord !

From an ill end, deliver him [her], O Lord !

From the pains of hell, deliver him [her],

O Lord !

From all evil, deliver him [her], O Lord !

From the power of the devil, deliver him
[her], O Lord !

Through Thy nativity, deliver him [her],
O Lord !

Through Thy cross and passion, deliver him
[her], O Lord !

Through Thy death and burial, deliver him
[her], O Lord !

Through Thy glorious resurrection, deliver
him [her], O Lord !

Through Thy admirable ascension, deliver
him [her], O Lord !

Through the grace of the Holy Ghost, the
Comforter, deliver him [her], O Lord !

In the day of judgment, deliver him [her],
O Lord !

We, sinners, beseech Thee to hear us.

That Thou spare him [her], we beseech
Thee to hear us.

Lord, have mercy on us. Christ, have
mercy on us. Lord, have mercy on us.

LET US PRAY.

Depart, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who sanctified thee ; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim and Seraphim ; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the Saints of God ; let thy place be this day in peace, and thy abode in Holy Sion : Through Christ our Lord. Amen.

God of clemency, God of goodness! O God! who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, N., and grant him [her] a full discharge from all his [her] sins, who most earnestly begs it of Thee. Renew, O most merciful Father! whatever is cor-

rupt in him [her] through human frailty, or by the snares of the enemy ; make him [her] a true member of the Church, and let him [her] partake of the fruit of Thy redemption. Have compassion, O Lord ! on his [her] tears, and admit him [her] to the sacrament of Thy reconciliation, who has no hope but in Thee : Through Christ our Lord. Amen.

I recommend thee, dear brother [sister], to Almighty God, and commit thee to His mercy, whose creature thou art ; that having paid the common debt by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure ; may the court of the Apostles receive thee ; may the triumphant army of glorious martyrs conduct thee ; may the crowd of joyful confessors encompass thee ; may the choir of blessed virgins go before thee ; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. At thy approach, encompassed by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May thy God arise, and thy

enemies be put to flight. May all who hate Him fly before His face ; let them vanish like smoke ; or as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to heaven. May Christ Jesus, who was crucified for thee, deliver thee from torments ; may He deliver thee from eternal death, who for thy sake vouchsafed to die. May Christ Jesus, the son of the living God, place thee in His garden of paradise ; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand, in the inheritance of His elect. Oh ! may it be thy happiness to behold thy Redeemer face to face ; to be ever in His presence, in the beatific vision of that Eternal Truth which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be forever filled with heavenly sweetness. Amen.

Receive Thy servant, O Lord ! into that place, where he [she] may hope for salvation from Thy mercy. Amen.

Deliver, O Lord ! the soul of Thy servant from all the dangers of hell, and from all pain and tribulation. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou didst deliver Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Noah in the flood. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Abraham from the midst of the Chaldeans. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Job from all his afflictions. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Isaac from being sacrificed by his father. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Lot from Sodom and the flames of fire. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Moses from the hands of Pharaoh, King of Egypt. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Daniel from the lions' den. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver the Three children from the hands of an unmerciful king. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver Susanna from her false accusers. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou didst deliver David from the hands of Saul and Goliath. Amen.

Deliver, O Lord! the soul of Thy servant, as thou didst deliver Peter and Paul out of prison. Amen.

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And as Thou didst deliver that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. Amen.

LET US PRAY.

We commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world ! that, as in Thy mercy to him [her], Thou becamest man, so now Thou wouldst vouchsafe to admit him [her] into the number of the blessed. Remember, O Lord ! that he [she] is Thy creature, not made by strange gods, but by Thee, the only true and living God ; for there is no other God but Thee, and none can work Thy wonders. Let his [her] soul find comfort in Thy sight, and remember not his [her] former sins, nor any of those excesses which he [she] has fallen into, through the violence of passion and corruption. For although he [she] has sinned, yet he [she] has still retained a true faith in Thee, Father, Son, and Holy Ghost ; he [she] has had a zeal for Thy honor, and faithfully adored Thee, his [her] God, and the Creator of all things.

Remember not, O Lord ! the sins and ignorances of his [her] youth ; but according to Thy great mercy, be mindful of him [her] in the eternal glory. Let the heavens be opened to him [her], and let the Angels rejoice with him [her]. May St. Michael, the Archangel, the chief of the

heavenly host, conduct him [her]; may blessed Peter, the Apostle, to whom were given the keys of the kingdom of heaven, receive him [her]; may holy Paul, the Apostle, and chosen vessel of election, assist him [her]; may St. John, the beloved Disciple, to whom the secrets of heaven were revealed, intercede for him [her]; may all the holy Apostles, to whom was given the power of binding and loosing, pray for him [her]; may all the chosen servants and blessed martyrs of God, who, in this world, have suffered torments for the sake of Christ, intercede for him [her]; that, being delivered from this body of corruption, he [she] may be admitted into the kingdom of heaven: Through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

If the sick person continues in distress of agony, it may be proper for the assistants to continue in prayer, repeating the preceding prayers, or saying the Penitential Psalms.

When the soul has departed, the following Responsory is to be said:

Come to his [her] assistance, all ye saints of God; meet him [her], all ye Angels of God; receive his [her] soul, and present it now before its Lord. May Jesus Christ receive him [her], and the Angels conduct him [her] to his [her] place of rest; may they receive his [her] soul, and present it now before its Lord.

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Eternal rest grant him [her], O Lord ! and let perpetual light shine upon him [her]. May the Angels present him [her] now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him [her], O Lord !

R. And let perpetual light shine upon him [her].

V. From the gates of hell,

R. Deliver his [her] soul, O Lord !

V. May he [she] rest in peace.

R. Amen.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

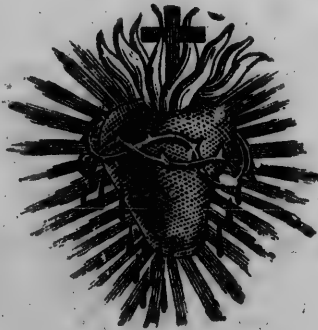
LET US PRAY.

To Thee, O Lord, we recommend the soul of Thy servant, N., that being dead to this world, he [she] may live to Thee ; and whatever sins he [she] has committed through human frailty, we beseech Thee, in Thy goodness, mercifully to pardon. Through Christ our Lord. Amen.

Then the following prayer for the Assistants may be added:

Grant, O Lord ! that, while we here lament the departure of Thy servant, we may ever remember that we are most certainly to follow

him [her]. Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death ; but be ever watching when Thou shalt call, that so with the Spouse, we may enter into eternal glory : Through Jesus Christ our Lord. Amen.



NURSING THE SICK.

RULES.

1. In case of serious illness a physician must be called at once, because a disease is more readily cured if attended to in time.
2. Strict obedience to all the directions of the physician must be observed.
3. Never give any medicine other than that which the physician prescribes.
4. Have patience, self-control, self-denial and an obliging, kind disposition towards the sick.

GENERAL PRINCIPLES.

There are a few general principles on which the art of nursing is based. Every woman should make herself familiar with these, and try and put them in practice when she is obliged to nurse a case of illness. A sick person requires fresh air, cleanliness, proper food and rest, in order to be put in the most favorable condition for recovery. To cut off any one of these is to lessen his chance for life in the struggle with disease. A sick person should be kept in bed, and a very sick person should not be allowed to leave it for any purpose whatever. Appliances can be obtained which render it unnecessary, and these should be used. All exertion should

be avoided as far as possible. The bed can be arranged and the sheets changed with very little movement. Rest of mind is as important as rest of body. Worries, large and small, must be kept at a respectful distance. If things go wrong in the household, or at the office, the invalid cannot help it, and should not know of it.

THE SICK ROOM.

A model sick-room is spacious, light, airy, clean and quiet. If possible, it should be isolated from the rest of the house, especially in infectious cases, and should be located on the sunny side of the house. Only in exceptional cases, such as inflammation of the eyes or brain, is it necessary to have the room darkened. Light is a healthful stimulus. The Italians have a proverb, "Where the sun does not enter the doctor does." Have as many windows as possible. They should be such as can be opened at both top and bottom.

CONTENTS.

There should be no woolen curtains, portiers or drapery of any kind, as all woolen stuffs easily become infected and are extremely difficult to disinfect. If any curtains are used they should be of light washable material and frequently washed. Carpets are much better dispensed with. Rugs may be used, but they must be small enough to be daily removed, shaken and aired.

FURNITURE.

The essential furnishings of the sick-room are: A bed, a bedside table, an easy chair, a lounge and a large moveable screen. The latter can be readily improvised by fastening a shawl or a sheet over an ordinary clothes-horse. All the furniture should be of the simplest possible style, and everything should be substantial and in good repair. Ill-fitting blinds, rattling windows and creaking doors are nuisances demanding speedy remedy.

CLEANLINESS.

Cleanliness takes precedence of all other virtues in a sick-room. All vessels must be removed from the room immediately upon use and thoroughly cleaned. A slop-pail should never be brought into the room; all waste matter, even water used for washing, should be at once carried out. Remove from the room promptly all soiled clothes. Roll very dirty things in a bundle by themselves. The room should be dusted, tidied and cleaned every day, and the floor should be swept with a hand-brush, damped, to avoid raising the dust.

ORDER.

"Order, heaven's first law," has a secondary but still an important place. Few things give a room a more disorderly effect than clothes tucked about the bed or table or flung on chairs. To keep things in order it is necessary to work

neatly and clear up after each performance before undertaking another. Much confusion will be avoided by getting everything ready, even to the smallest detail, before beginning any process. Have a clear idea in mind of what is to be done, and never get excited. You will then be able to be prompt without hurrying, quiet and methodical in movement, and will doubtless achieve a reputation as a neat and skillful nurse.

QUIET.

The nurse should never wear rustling dresses or creaking shoes, and should avoid hurry or clumsy movements, as all such noises are extremely irksome. There is often difficulty in limiting the number of visits from anxious friends and relations. The nurse should ask for definite guidance on this point from the medical attendant, and will then have no difficulty in acting on his instructions. Whispering in the sick-room, or just outside the door, is one of the worst of the many distressing forms in which the solicitude of the patient's friends will manifest itself. There are few things more tormenting, though it is usually done with the very best intentions of not disturbing him. A low, distinct tone, when conversation is necessary, will seldom annoy. Whispering always will, as will any sound which strains the attention or creates a sense of expectation. It should be laid down as a rule that whatever a patient is not expected to hear should not be said in his presence. A

quiet cheerfulness should reign in the sick-room, only gentle words and kind looks should be found there. Impatience must be met with patience, and the querulousness of weakness with the forbearance of love.

THE BED.

The bed should be on castors, so as to be easily moved. Various materials are used for mattresses—hair, straw, jute, compressed sponge, etc. Straw has the advantage of cheapness, and the ticks can be frequently emptied, washed and refilled, while the old straw is burned; but hair of good quality makes the most comfortable bed, being at once firm and elastic. It can be cleaned and subjected to a disinfecting temperature without injury. A feather bed is a thing never to be thought of in connection with the sick-room, being a combination of every objectionable quality. For sheets cotton is a better material than linen, except, perhaps, in very hot weather. The upper clothing should be enough for warmth, but no more, for too much warmth is enervating and too much weight impedes respiration. The sick-bed should stand far enough from the wall to be accessible on all sides. It should be in such a position that its occupant can look out of the window, but whatever artificial light is employed is better behind him. Nothing should be allowed under the bed, nor should there be any drapery to prevent the free circulation of air below it.

NECESSITY FOR FRESH AIR.

Each time a healthy person breathes he throws off into the air a quantity of carbonic acid gas and a certain amount of waste animal matter which the blood has collected in its passage through the body and given to the breath when it met it in the lungs. This expired air is no more fit to be breathed over again than ashes are fit to make a fire. In addition to this a sick person casts off, through every pore in the body and through the excretions, diseased tissue, which helps still further to poison the atmosphere. This stale air must be disposed of, and it is the duty of the nurse to devise some way of doing it without exposing her charge to a draught or giving him cold. This is an easy matter in a large airy apartment with two or three windows and an open fireplace—the ideal sick-room. Unfortunately, ideals are not very often met with. The problem too often presents itself in a small room with one window, no space to get the bed out of the draught, and heated by a close stove, a radiator or a register.

VENTILATION.

The substitution of pure for impure air constitutes ventilation. The window or windows must be opened; get a piece of board the exact width of the sash and about four inches high; raise the lower part of the window and put it in, shutting the window down upon it. This separates the two sashes and admits a stream of

fresh air, directed upward, so that no draught is felt. If the weather is mild, instead of the board use a strip of flannel, pinning it securely in place. It is best in this case to lower the upper sash if possible. Three or four times a day open an umbrella, place it on the bed between the head of the occupant and the window, throw a shawl over it, making a kind of tent, put an extra blanket on the invalid, make up the fire, or turn on the heat, and throw the window wide open for five minutes. This will freshen the air. If the window can be opened at top and bottom the ventilation will be more thorough. Avoid chills. In winter keep plenty of heat going, with the window open as described, well guarded. The thermometer in the room should not fall below 60° , and usually stand at 65° or 68° . In diseases of the chest it should be 72° . Warm fresh air is needed.

The best method of securing an outward float of the foul air is by an open fire. If it is too warm for a fire to be desirable, a lamp burning on the hearth is good to create a draught. Extraction flues must in some way be heated or they will not draw. Stoves assist ventilation in the same way as grate fires, though not to the same extent. A pan of water should be kept on the stove to dampen the air by its evaporation. Heat without moisture is injurious, a certain amount of watery vapor being essential to the wholesomeness of the air. There are three important rules to ventilation, viz.: Sufficient pure

air must be introduced ; the foul air must be removed ; these ends must be achieved without injurious draughts.

BATHS.

In sickness it is necessary to keep the skin clean, for the exhalations of disease are morbid and dangerous, yet bathing is often neglected through fear that the patient will take cold. But cleanliness is a positive aid to recovery, and, with proper precautions, there are very few patients who cannot be washed without danger. In almost all cases at least a sponge bath in bed can be given, care being taken neither to chill nor fatigue the patient. The bed should be protected by an extra rubber and draw-sheet. The room should be warm and free from draughts, and everything likely to be needed at hand—plenty of hot and cold water, soap, sponges, towels, clean clothing, etc. Take plenty of time, and, exposing only a small part of the body at a time, wash, dry and cover it before proceeding further. Use a sponge or a flannel wash-cloth. After the bath some light refreshment may be allowed if the patient seems at all fatigued. A bath should never be given within two hours of a full meal. The clothing should always be warmed before it is put on. The mouth should be often washed, and the teeth brushed, or wiped off with a bit of soft cloth. Water containing a few drops of tincture of myrrh, or of Condyl's fluid, is good to rinse out the mouth. To remove

sordes from the teeth, a mixture of lemon-juice, glycerine and ice-water, in equal parts, will be found efficacious. Both are used for remedial purposes as well as simply for cleanliness.

The following temperatures to be understood when the definite degree of heat is not specified :

Cold.....	33°—	65°	Fahr.
Cool.....	65°—	75°	“
Temperate.....	75°—	85°	“
Tepid.....	85°—	92°	“
Warm.....	92°—	98°	“
Hot.....	98°—	112°	“

BED-SORES.

A bed well cared for is evidence of a good nurse. From neglect or evidence of its proper management very serious consequences may arise in the form of bed-sores. These result from continued pressure upon prominent parts of the body, and may vary in degree from slight abrasions of the skin to deep wounds. They appear most frequently upon the lower part of the back, the hips, shoulders, elbows, wherever the conditions are favorable.

PREVENTION.

Preventive measures consist in keeping the parts thoroughly clean and the surface under them dry and smooth, in hardening the skin, and in relieving, so far as possible, the local pressure.

The skin may be hardened by bathing it several times daily with alcohol, brandy or eau-de-cologne, or a solution of bichloride of mercury in alcohol, two grains to the ounce. Follow this by rubbing in well some simple ointment to keep the skin supple. Finally, dust the parts with some fine powder to absorb the moisture of the skin. Oxide of zinc is perhaps the best. After a bed-sore is actually formed its treatment belongs properly in the province of the surgeon.

FOOD.

When a sick person has a temperature of 101° or over, he should be fed upon liquids only. The power of the stomach to digest food is impaired, and there is no use in filling it with a mass of solid food which, in its weakened state, it is not able to take care of properly. At the same time, there is little appetite, and the sufferer turns away in disgust from delicacies that would seem irresistible in days of health.

It is a common idea that a person who is being fed upon fluids is receiving very little nourishment, and, in fact, is in some danger of starving. Those who cherish this belief do not know that all food is converted into a liquid state before it can be absorbed into the system. In giving a sick person fluids we are only trying to save nature trouble, and to relieve her from extra exertion at a time when it is necessary for her to husband her strength and resources. We do this by presenting the food to the stomach in

such a form that it can be easily acted upon by the digestive organs. It must be digested and assimilated before it can nourish the body, so it is useless to give more than can be easily disposed of. From a quarter to a half a pint of liquid food once in every two hours is ordinarily sufficient. During the night a nurse must use her discretion and avoid waking the patient out of a good sleep to administer nourishment; but in case of great weakness patients should not be allowed to sleep long without support.

ADMINISTRATION OF MEDICINES.

The following rules should be observed :

1. The directions on the label of the medicine bottle should always be read before giving the medicine, which should be given punctually at the time ordered.
2. The dose must be measured accurately.
3. Medicines and external applications, such as liniments and lotions, must not be kept near one another, as mistakes are apt to occur in the dark, and fatal poisoning has thus resulted in several instances.
4. Medicine should be shaken before being poured out, and the bottle held with the label side upwards, to prevent the directions from being soiled and rendered illegible.
5. When counting drops, the neck of the bottle should be moistened at the brim, in order to prevent a sudden rush of the fluid.

EMERGENCIES.

In case of any accident send a written message to the doctor, describing as well as you can the nature and urgency of the case, so that he may come prepared with the necessary appliances. A verbal message sent by an excited bystander is never delivered intelligently. Severe injury of any kind may be followed by that complete prostration of the vital powers known as shock. Death may be caused indirectly by failure to rally from this condition. Keep the patient's head low, and give stimulants till the heart's action is revived. Apply heat to the extremities and the pit of the stomach. Hot tea, coffee or beef tea may be given if it can be retained. When there is nausea, brandy is the best form of stimulant.

Broken bones are among the most common casualties. It is a mistaken impression that a fracture must be set immediately. Handle the injured part as little as possible, and do not attempt to do more than to keep the patient comfortable and quiet until a competent surgeon can be obtained.

Sprains occur most frequently at the wrist and ankle joint. Soak in hot water, and bandage with hot cloths. Complete rest is essential.

Bruises are best treated by rest and hot applications.

Lacerated Wounds—Irrigate or squeeze from a sponge, or absorbent cotton, a stream of anti-

septic solution over it. Carbolic acid, one ounce to forty ounces of water, is the most common antiseptic solution. When hæmorrhage is arrested, and you are sure that no dirt or other foreign matter is left in it, bring the edges as nearly as you can to the original position. If the wound is but slight, they may be held in place by adhesive strips, leaving room between them for the escape of blood and pus. Over this put some simple dressing to exclude air.

Arrest of Hæmorrhage—The application of heat or cold favors the formation of clots and the arterial contraction; elevation of the injured part reduces the force with which the blood is sent to it. This will often be the only treatment required, but in more severe cases, where blood is spurting from a wounded artery, further measures become necessary. The most important of these, and one usually calling for no further apparatus than one's own fingers, is pressure upon the vessels which supply the bleeding point. Wounds of the head and face, though they are apt to bleed profusely, can almost always be controlled by direct pressure, as the skull affords firm counter-pressure. The arteries most commonly compressed for the relief of hæmorrhage are the Brachial, in the arm, and the Femoral, in the leg. In the arm the artery may be pressed upon in the groove on the inner side of the upper arm. Its course very closely corresponds to the seam on the inner side of the sleeve of a man's coat. In the lower extremity pressure may be

applied to the main vessel in the middle of the groin at the top of the thigh. If pressure needs to be maintained for any length of time, an impromptu tourniquet may be made by a handkerchief or strip of muslin, with a hard knot or a smooth stone tied in the middle. Fasten this rather loosely around the limb and twist it with a stick, keeping the knot over the injured artery until pressure enough is made to completely occlude it.

Burns or Scalds—The first object is to exclude the air. This will at once allay the pain. In comparatively small burns a saturated solution of carbonate of sodium (washing soda) often does great good in relieving pain. If the burn is severe enough to have blistered or destroyed the cuticle, apply carron-oil (linseed oil and lime-water in equal parts), or pure olive oil or vaseline is just as good, and send for surgeon. A severe burn is usually accompanied by more or less shock, to be treated according to the directions already given.

The Treatment of Poisoning—Treatment has three things in view: To remove the injurious substance, neutralize its further action, and remedy such ill effects as it may have already produced. The stomach is to be evacuated by emetics. You will be able to get nearly everywhere, at short notice, warm water and salt, or ground mustard. Stir up a tablespoonful in a cup of the warm water and give repeatedly.

Emetics should be condensed and frequent. Half a pint to a pint at a time is enough. After any irritant poison give some bland fluid to soothe the injured parts—white of an egg, milk, mucilage and water, flour and water, gruel.

For all the acids, alkalies are the chemical antidote, and *vice versa*.

Castile soap, dissolved in four times its bulk of hot water, drank by the cupful, is one of the best remedies in many cases, especially poisoning with metals, corrosive acids or corrosive vegetable substances. It is injurious in cases of alkali poisoning. Vinegar, for alkalies, and many narcotics.

TREATMENT FOR COMMON HOUSEHOLD POISONS.

Carbolic Acid—Oil, milk, grease, rest, warmth of the body and stimulation.

Ammonium—Spirits of hartshorn, smelling salts, liquor ammoniac, kept for cleaning purposes by housekeepers, gin, vinegar, lemon juice, orange juice, followed by demulcents. If vapor has inspired, inhale acetic or hydrochloric acid.

Arsenic—Paris green, Scheele's green, Fowler's solution, rough-on-rats. Give charcoal half an ounce or more. Emesis by zinc sulphate one drachm in plenty of water; oil and lime-water mixed before and after emesis. Milk, or other bland fluids, to aid emesis in washing stomach. After free emesis, Ferri subcarbonate two ounces, followed by castor oil.

Aconite—Stimulants, emetics, castor oil, powdered animal charcoal in water, coffee.

Creosote—Mucilage, oil, are antidotes.

Corrosive Sublimate—Yolk of egg, gluten, flour, milk; potassium iodid as after treatment.

Mushrooms—Emetics, if soon after; purgatives, if some time has elapsed. After stimulants, unless inflammatory symptoms present themselves. Poultices to abdomen.

Opium or Morphine—Common sources of danger: Soothing syrup for quieting of children. (The *American Journal of Pharmacy* estimates the loss from this cause at 150,000 every year.) Paregoric: Overdosing with cough mixtures, etc. Treatment: Vegetable astringents, strongest hot black coffee, cold douche, flagellation, artificial respiration, persevered in for hours. Hot water and ice alternately to nape of neck.

Strychnine or Nux Vomica—Chloral, the antagonist, especially if given soon; tobacco, tobacco enemata, ice to spine. The stomach-pump, if available before tetanic symptoms.

DEATH.

Death approaches through one of three vital organs, the heart, lungs, or brain, by asthenia, apnoea, or coma. Among the signs of approaching dissolution are coldness of the extremities, a certain sharpness of the features, a dusky shade about the face and fingernails, cold perspiration, restlessness, and muscular twitchings or stupor.

DISINFECTION.

We have three ways of destroying germs which are particularly useful.

The first is the total destruction not only of the germs, but also of their resting-place, by means of fire, which may be used in the case of old furniture, mattresses and similar materials, and which may be extended to everything about the patient, if it is necessary to stamp out a brisk epidemic before it can get well under way. The second is the use of moist heat in the form of superheated steam, or better still for common purposes, the use of boiling water; and, thirdly, by means of disinfectant materials which have a proved reliability.

In all such cases the bed-clothes should be rolled off the bed in a bundle and completely submerged in a bucket or tub of boiling water, or better still, in a corrosive sublimate solution of the strength of 1 to 1,000, before they are taken from the room. This tub is now carried at once to the fire and the clothes lifted out dripping wet and plunged into a clothes-boiler in which the water is actively boiling. The lid of the boiler is at once put on and must be kept on. The active boiling should be continued for one or two hours, and water be continually added to prevent scorching of the contents of the boiler.

The proper care of a room after it has been occupied by a case of infectious disease is of

great importance, and is generally sadly mismanaged. Very commonly sulphur is burnt, and this as commonly employed is perfectly useless, owing to the leaking windows and doors, which permit most of the generated gas to escape. To be of any value, the burning of sulphur must be preceded by packing the window and door-cracks with cotton or soft paper. Broken rolled sulphur is moistened with alcohol, which is then lighted. By far the best method of disinfection is to take all movable objects out of doors into the fresh air, and then to wash the floor, sills and casings, using a scrubbing-brush, hot water and soap. The water remaining in the bucket should afterward be boiled to kill the germs which may be in it. This scrubbing being accomplished, the same surface should be scrubbed a second time with a solution of corrosive sublimate (1 to 500 or 1 to 1,000) and left wet, so that the salt of mercury may remain on them. Cracks and crannies are to receive particular attention. By far the best disinfectant for all diseases is good ventilation. Not only should as much air as possible be allowed to enter the sick-room, but after the case has vacated the premises the windows should remain open for weeks, if possible. Fresh air dilutes germs as fresh water dissolves or dilutes dirt.

The urine and fæces should always be received in a vessel containing enough corrosive sublimate solution (1 to 500) to kill all germs.

The disinfectant should be placed in the bedpan before, not after it is used.

Chlorinated lime is a good disinfectant and it is cheap. For scrubbing floors, chlorinated lime may be made into a solution by adding a cupful to a bucket of water, and in privies it may be spread thickly over the surface of the mass of filth. It is useless to place chlorinated lime around the room for the purpose of disinfecting the air, as the amount of chlorine to the volume of air to be disinfected is as nothing.

ACCIDENTS AND APPARENT DEATH.

What should be done in case of accident?

Help must be called for as soon as possible, but people should not be too rash and too inconsiderate.

What rules may be followed for restoring life if not entirely extinct?

These rules vary, according to the different cases; but we give a few general rules that may be applied:

1. Remove whatever presses on the body, as neckties, suspenders, belts, garters, etc.

2. Clear the nose of the patient, his mouth, throat and larynx, with the fingers, or by means of sponges, or a stick wrapped in linen.

3. Rub the chest, arms and legs, hands and feet ; wash the temples and the forehead, the chest and the pit of the heart with warm water, vinegar or brandy.

4. Put mustard plasters, or blotting-paper with sinapine, in the pit of the stomach, calves of the legs, or the soles of the feet.

5. The tonsils and the throat may be tickled either with the finger or with a quill, or a little stick wrapped in linen.

6. The bed may be warmed with bottles of hot water (they should not be filled full lest the cork should fly out), hot stones or warming-pans, wrapping up the patient in hot blankets or cloths, covering him with hot ashes or sand.

7. A warm bath is one of the best means of communicating heat.

8. In order to restore breathing, compress and relax alternately the chest in front and from the sides, or roll the patient from the belly to the sides, placing the arm of that side on which the body is to be rolled under the forehead, or raise slowly and steadily the arms above the head, and lowering and pressing the same to the sides. These movements should be made ten, twelve to fifteen times a minute.

Which are the signs that show that life is coming back ?

Reddening, especially of the lips and cheeks, warmth of the skin, contraction and diminution

of the pupils after irritation by light, twitchings of the angles of the mouth and of the fingers, slight tremors of the lower jaw, sneezing, sobbing, sighing, a rumbling noise in the bowels, separate motions of respiration, a noticeable fluttering of the heart and returning pulse. If one of these signs appear keep on your efforts until breathing and circulation are restored.

What should be done if the patient is restored again.

Give him warm coffee or tea, or a little wine or brandy and water. Generally the patient falls asleep. The sleep should not be disturbed, but his breathing should be watched carefully.

FROZEN BODIES.

What should be done if a person is frozen ?

1. In removing the body great care should be taken, because the stiffly frozen limbs, and especially the ears, nose, fingers and toes, etc., may be easily hurt, or even broken off.

2. The body should be carried into a cold place where there is no draught of air.

3. The clothes are to be cut off with scissors.

4. Then the whole body must be covered with snow, or if there is no snow, with blankets soaked in ice-cold water, or be placed in an ice-

cold bath. The mouth and nose must not be covered.

5. If thawing has so far progressed that the limbs may be bent, the skin should be rubbed with snow or cold wet cloths. After this a cold injection may be given and artificial breathing commenced.

6. When life returns the body should be well dried and rubbed with dry and only moderately warm cloths, and then be placed in a moderately warm bed in a cold room.

Single frozen limbs, as hands, fingers, etc., which have become white, stiff and insensible, must be treated in the same manner.

NURSES.

What should the nurse do in time of contagious diseases, as in time of cholera?

They should be careful to avoid all excesses in eating, in drinking, or in working; they should take plenty of exercise in the open air, and change their clothing often; they should frequently wash the face, hands and mouth, and, perhaps, after great exertion, take from time to time during the day a draught of wine or good brandy.

What should be done when a person faints?

The clothes should be loosened and fresh air admitted. A simple way is to dash or sprinkle cold water in the face of the patient.

What should be done in case of epileptic fits ?

Little can be done in the way of treatment, except keeping the body of the patient quiet, with the head raised, keeping him from injuring himself in his often violent struggles, and removing all articles of clothing which cause pressure. If the patient should bite his tongue, a piece of wood or cork may be put between his teeth.

What should be done in case of bleeding from the lungs ?

The patient should lie absolutely quiet with the chest raised, and should not talk. He may take cooling drinks, such as vinegar in ice-water, but rarely and in small quantities, or swallow bits of ice. He may take fine dry salt (a teaspoonful every half hour) or mustard plasters on thighs and calves, or in bad cases applications of ice on the chest.

What may be done in case of bleeding from the nose ?

Avoid coughing and blowing of the nose ; sniff up cold water, or better, water and vinegar or alum. In a bad case the nostrils may be plugged with bits of sponge or rolled pieces of linen. A very good means is to press out the soft part of the nose for five or ten minutes.

How to Assist the Dying When No Priest Can Be Procured.

I. CATHOLICS. •

RECITE THE FOLLOWING PRAYERS WITH THEM.

I. *Faith.* Most holy and adorable Trinity, Father, Son and Holy Ghost, one God in three persons, I firmly believe in Thee ; I believe in all Thou hast revealed and Thy Church teaches, because Thou art infinite truth. In this faith I will live and die.

II. *Hope.* O my God ! trusting in Thy infinite goodness and mercy, I hope for the pardon of my sins and life everlasting, because Thou hast promised it and Jesus Christ, true God and true man, suffered and died for my salvation.

III. *Love.* O my God ! I love Thee above all things, because Thou art infinitely good, and deserving of all my love. I love my neighbor as myself, and forgive all offenses.

IV. *Contrition.* O good and merciful God ! I am heartily sorry for all my sins, because by them I have most grievously offended Thee, who art infinitely good. O merciful Jesus ! pardon my sins ; I will sin no more in future.

V. *Resignation.* O heavenly Father ! may Thy holy will be done in all things. I earnestly desire to receive and do all that is necessary to obtain pardon for my sins, and to save my immortal soul. O Jesus, for Thee I live ! My

Jesus, for Thee I will die ! My Jesus, Thine I am in life and in death. Holy Mary, my good mother, pray for me.

NOTE.—If the time is too short to recite all the preceding prayers, then begin with the act of love No. 3, and finish by reciting Nos. 4 and 5. Should the patient still live, recite Nos. 1, 2, etc. It is very good and most advisable to repeat these prayers from time to time, especially Nos. 3, 4 and 5.

A sick person, holding in his hand a cross having the indulgence of the stations, and being too weak to say the usual 20 Paters, Aves, etc., gains these indulgences by making an act of contrition, or by saying the following prayer with a contrite heart :

We beseech Thee, therefore, help Thy servants, whom Thou has redeemed with Thy precious blood. (Pius IX, Dec. 18, 1876.)

II. NON-CATHOLICS.

ADDRESS THEM IN THE FOLLOWING MANNER.

My dear friend ! would you not like to make peace with your good God before you leave this world, and be happy with Him in heaven ?

NOTE.—If they show unwillingness or indifference, tell them how good God is, how He loves them and wishes to make them happy, how He punishes those who will not love Him. After they show good will, tell them the following truths :

I. There is one God who rewards the good and punishes the wicked.

II. In God there are three divine persons: God the Father, God the Son, and God the Holy Ghost.

III. The Son of God, Jesus Christ, was made man in order to save mankind from sin and hell by His passion and death.

NOTE.—Now recite the acts Nos. 1, 2, 3, 4 and 5, as above for Catholics. If the patient has never been baptized, tell him that it is the will of God that all should be baptized that wish to go to heaven. If baptism was received in one of the sects, tell him that baptism among the sects is very doubtful at the present day, because many are very careless in administering it properly, and that in a matter of such importance, on which depends our eternal salvation, we must take the safe side and be baptized again conditionally.

In administering baptism mark and observe the following:

I. Keep cool ; no excitement ; a soul's salvation may depend on it.

II. Take natural water ; holy water is not needed.

III. Pour the water on the forehead of the patient to be baptized, because the water must touch the skin.

IV. Pour in sufficient quantity, so that it flows.

V. While pouring the water, the same person that does the pouring must say clearly and distinctly the following words :

I baptize thee (if you are not already baptized) in the name of the Father and of the Son and of the Holy Ghost.

NOTE I.—Not a single one of the above words must be changed or omitted, otherwise baptism is nothing.

NOTE II.—If a patient is unconscious and in great danger, give baptism if you are not certain that he has been

rightly baptized. If you know that he refused baptism before becoming unconscious do not baptize him.

NOTE III.—If a patient approaches death suddenly, make the following acts:

I. I believe in one God in three divine persons: God the Father, God the Son, and God the Holy Ghost.

II. I believe that the Son of God, Jesus Christ, was made man and died for the salvation of the world.

III. Through the mercy of God and the merits of Christ I hope for the pardon of my sins and life everlasting.

IV. O my God! I love Thee above all because Thou art infinitely good. O God! I am most heartily sorry for all my sins, because I have grievously offended Thee who art infinitely good. Pardon me for Jesus' sake. Thy holy will be done.

V. Will you be baptized? (If they consent, give it as above.)

REMARKS.—All the preceding prayers for assisting the dying should be recited slowly, so that the patient can pronounce them word for word. If he is too weak to speak, tell him to pronounce them in his heart. A crucifix should be in the patient's hand, or at least near him. Blessed water should be frequently sprinkled upon him, especially if he is a Catholic. If non-Catholics refuse baptism, it is nevertheless good to make the acts of Faith, Hope and Charity and contrition with them.

Sacred Heart of Jesus, have mercy on the dying.

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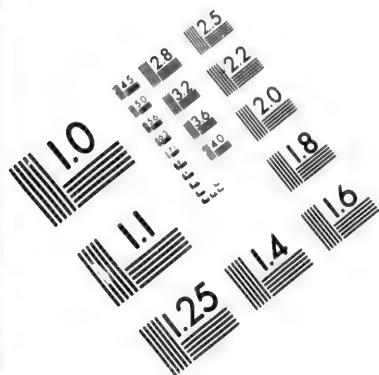
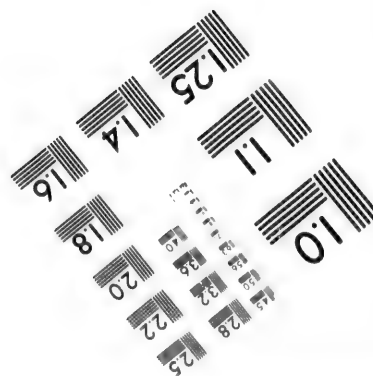
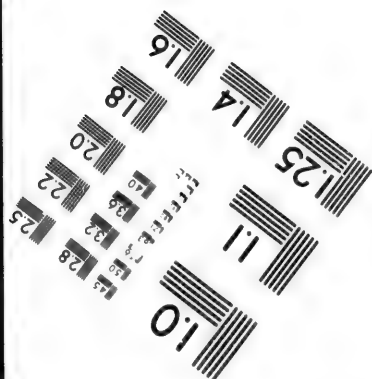
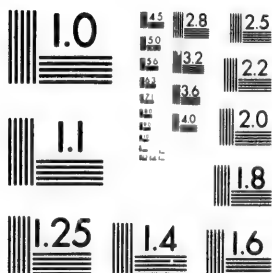
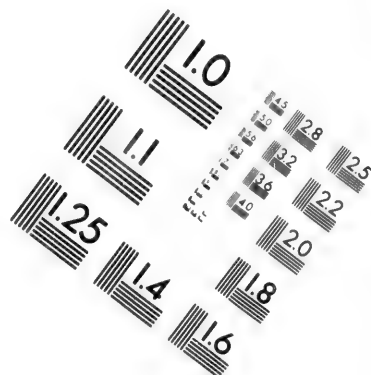
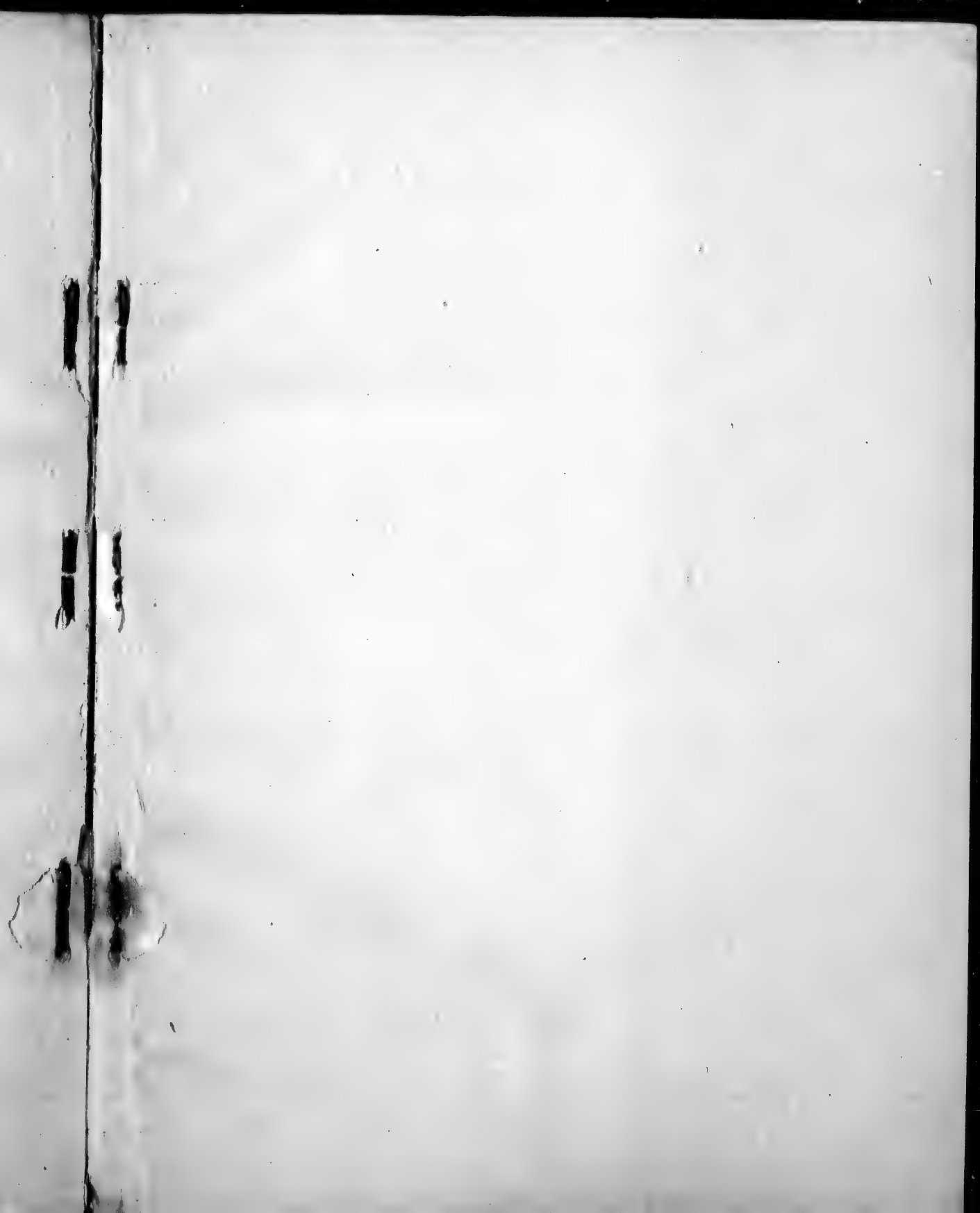


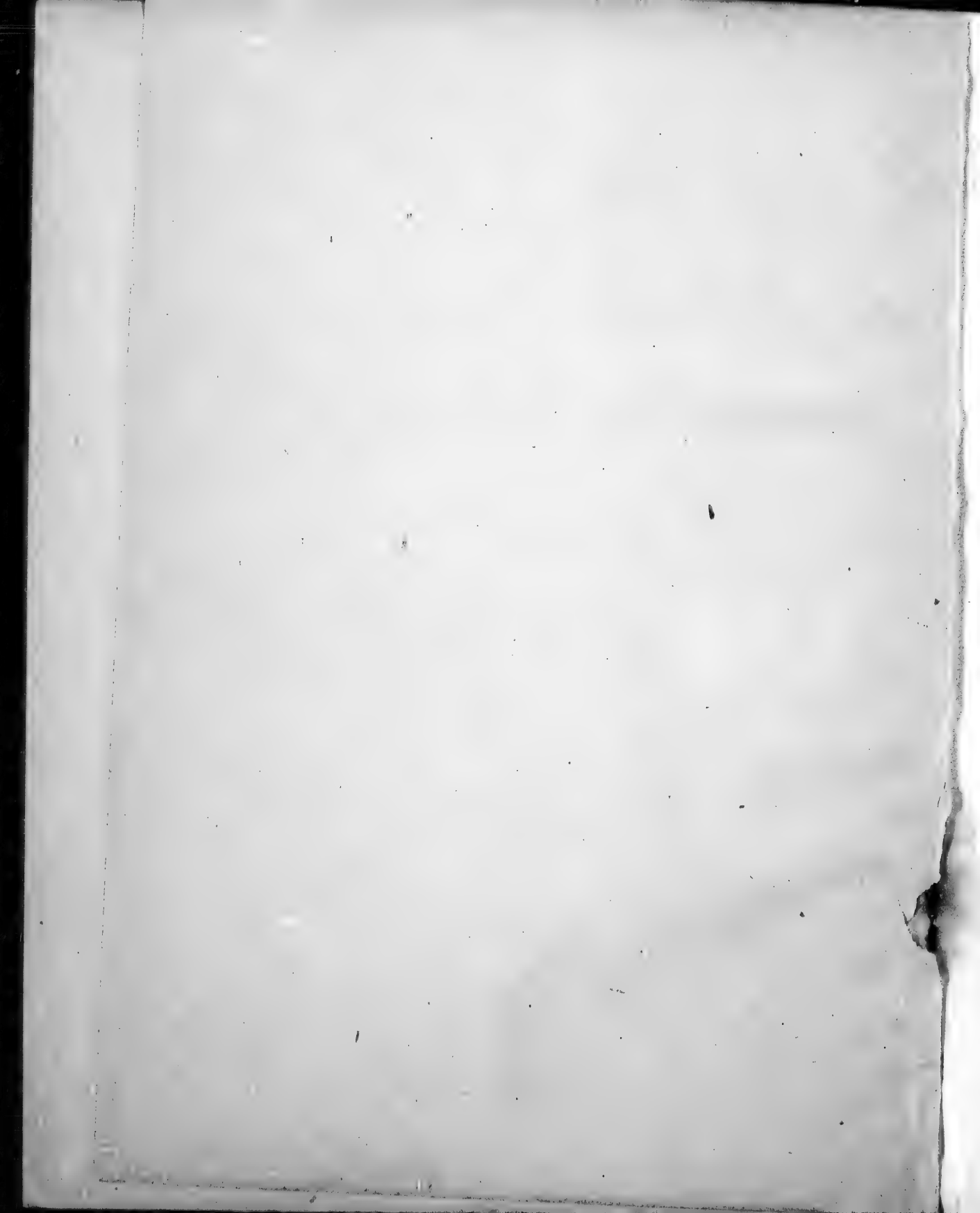
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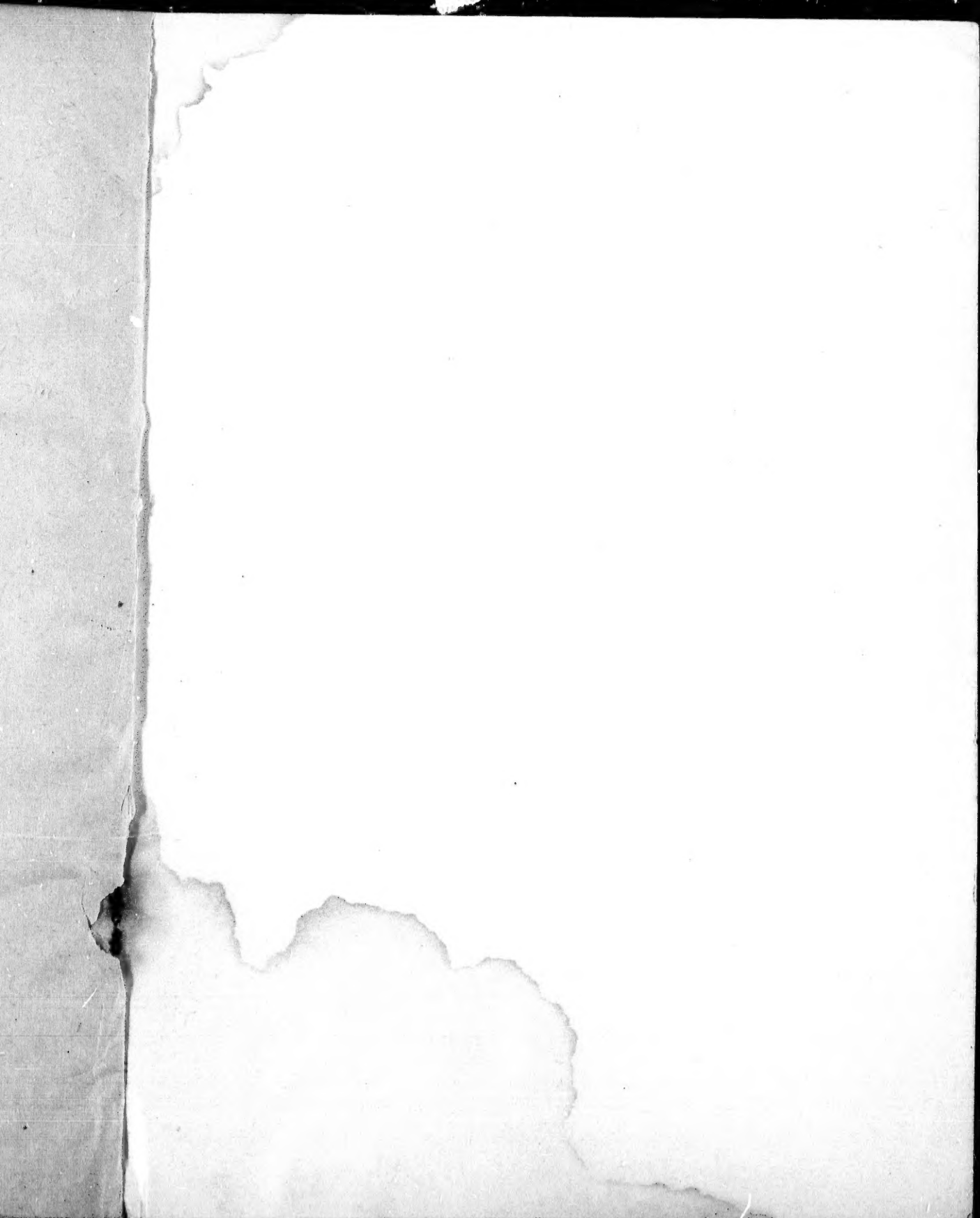


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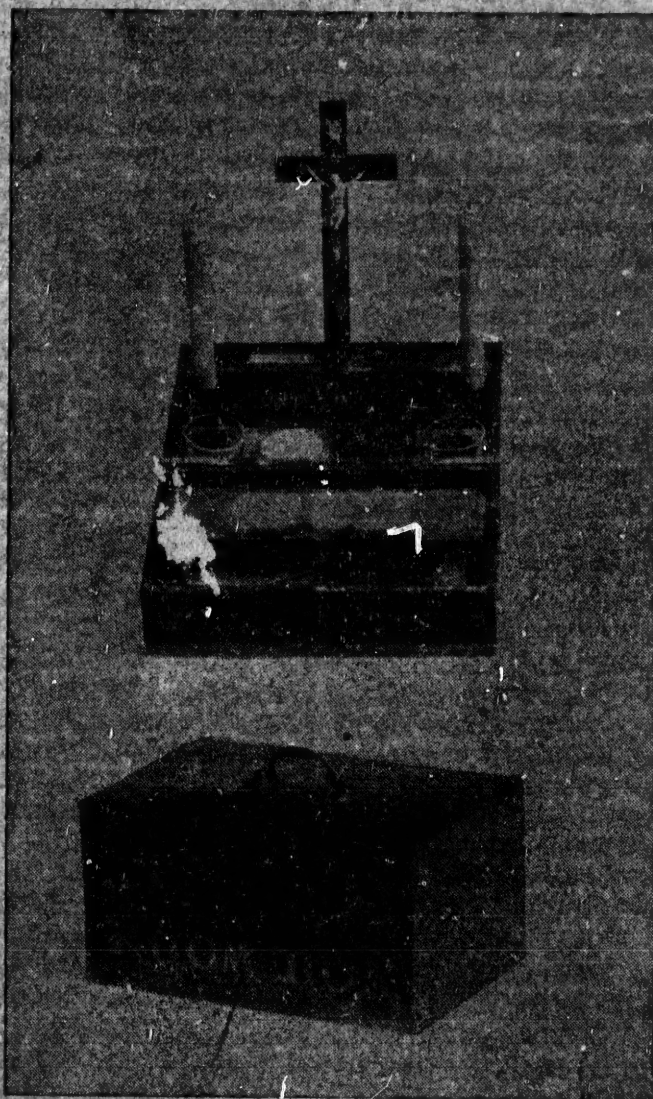


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